

THE SIXTH STAR

By :
MOHAMMAD REZA HAKIMI

بسم الله الرحمن الرحیم

THE SIXTH STAR

:Writer

MOHAMMAD REZA HAKIMI

:Published in print

Naba Cultural Organization

:Digital Publisher

Ghaemiyeh center of computerized researches

Contents

THE SIXTH STAR

BOOK ID

ID:Hakimi, Mohammad Reza

Title/ Author:The sixth star/ author Mohammad Reza Hakimi; translator Hassan Najafi

.Publisher:Tehran: Naba'organization, ۱۳۷۲ = ۱۹۹۳

Pages:۲۴ p

Cataloging:old cataloging

Subject:Ja'far ebn Mohammad, Imam VI, ۶۹۹ - ۷۶۵

Added detail:Najafi, Hassan tr

Congressional ranking:BP۴۵.H۳۷۰۴۹۳

Dewey classification :۲۹۷۹۵۵۳

National bibliography number:M۷۴-۵۴۴۶

t:۱

point

THE SIXTH STAR

BY: MOHAMMAD REZA HAKIMI

TRANSLATOR: DR. HASSAN NAJAFI

IN THE NAME OF ALLAH

Jafar Sadiq is the Sixth Imam of the Shias. He was born on the ٧th day of rabial-awal on the year ٨٣ Hijra. His name is jafar but he is often known as Sadiq. He is also referred to by the nickname Abu Aabdullah and he is again called Sabir (Patient). Fazil (learned), Taher (pure), Sadiq (truthful) all names derived from his beautiful character .and attributes

.Fatima known as Om Farwa is his mother. She is the daughter of Qasim bin Abi Bakr

Qasim, her father, was one of the close companions of Imam Zainul Abidin. He was .one of the seven jurisprudence of Mecca

Om Farwa (Fatima) was a greatly respected lady, most pious and most generous. .Therefore, Imam Sadiq is also called Son of the Great Lady

Jafar Sadiq succeeded his father Imam Muhammad Baqir following his death and became Imam in the year ١١٤ Hijra when he was ٣١ years old. In those days constant revolts and uprising by sympathizers of Imam Ali's family and his offspring and by the Abbasid family had shaken the foundations of the Bani Ummayud government and its institution. Eventually the government was toppled in the year ١٣٢ A.H and paid the .way for ascension of the Abbasids

The downfall of the one and the ascendancy of the other to power led to what is known as the period of the interregnum, or interval, and served as an ideal .opportunity of Islamic sciences among the people

Imam Sadiq took the best possible advantage of the prevailing situation to attract several hundreds of students to him whom in turn benefited from being taught by the .Imam who turned them into scholars of high caliber

A variety of sciences ranging from Islamic law to moral sciences, divinity, jurisprudence and Islamic legal codes were expounded by the Imam to these

.students who came crowding from far and wide to his school thirty for knowledge

t:٢

.It was from this time onward that there emerged true Islam in its real phase

Imam Sadiq was not only an oracle in religious sciences but he was also a great .doctor in the science of health

He acquired renown in medicine and chemistry during his time. The famous Muslim chemist of those times, Jaber bin Hayyan refers in his writing to the Imam as his !teacher and his lord

Imam Sadiq gained fame as a teacher of Islamic science. Great scholars of later days .were his students

As the role of a scholars consists in the promoting of human prosperity and fostering of human civilization we can rightly regard Imam Sadiq, apart from his high station of Imam hood, as one the greatest personality who ever appeared in the world of .knowledge

In the annals of Islamic history Imam Sadiq was by far the only Imam who served to propagate Islamic ideology and nurture Muslims civilization in its rise to lofty heights. In his later years, on the order of Mansoor Dawaniqi (one of the Caliphs of the Abbasid .dynasty) the Imam was transferred from Medina to Kufa

.There, too, he devoted his time to the imparting of Islamic knowledge

Since it was Imam Sadiq who expanded the scope of Islamic law and minutely explained, interpreted and expounded its legal codes and many other issues besides Shiism came to be named after him as the Jafari religion. Shiism hence came to occupy a unique and original place with an immediacy that derived at that time from .the teachings and inspirations of the Imam

The Shia belief therefore remained safe from corruption and no influences from outside could were interventions from outside, or interpolations, or additions able to .affect its pristine truth

Imam Sadiq lived during a very critical period of religious ferment and had therefore to grapple with several theological issues and questions, which he did both prudently and courageously.

A few of these are dealt with comprehensively under.

t:٣

:DIVINE PROBLEMS

They were days of intense religious ferment when arguments were put forth for and against on vital ideological issues. Good many of these questions came to be .interwoven with and related to political and cradle issues

Even the Quran figured in these debates when theologians asked whether it was a Book that had relevance to the time during which it was relevance, or if it had practical relevance to the then current time and had a constant, unchanging application for all .times

As to man, it was asked whether he was a creature of Destiny in which all his actions .were determined, or if he had Free will and choice to determine his fate

Or again, whether the Book of God (Quran) can be read and interpreted as sufficient .in itself, or needed the guidance of an Imam

What is the truth concerning Revelation itself? What happens after death?" are some" among several other questions that came to be asked and discussed fervently at the .time

.The Imam was obliged to take a stance on each of these issues and questions

It became incumbent upon him to examine them, answer question and clear away .doubts so that there would be no possibility of error. And deviation from the truth

In all this the Imam adopted the line of the Quran which he alluded to during his .teaching and instruction

Husham bin Al-Hakam, Hisham bin Salem Momin Al-Taq were some among his students who later became authorities on the various issues that were taken up for discussion at the time. These students in turn took to teaching the real Islamic .thought among the people

Now gradually a learned group emerged who became a force in defending the .religion from the onslaughts of foreigners and enemies within

A climate of clear thought and an atmosphere which encouraged speculative discussion and reasoning which prevailed at the time provided the Imam with an ideal opportunity to lay the foundation for the development of Islamic thought and culture free of all error, untainted by what was inappropriate and exorcised of all absurdities.

t:۴

:SOCIAL DUTIES

Although preoccupied fully with disseminating knowledge the Imam was not unmindful of his social obligations. Revolts and uprising against the Bani Abbacies were frequent at the time and even though he did not involve himself openly he could not remain totally indifferent to what was going on around him. So he did make his .support felt in one way or another

Of these many uprisings one stands out and deserves mention; this was the uprising .of Zaid, the grandson of Imam Hussain who headed a particularly bloody rebellion

All these uprisings, revolts and rebellions were directed against the tyrants of that .time and fierily courageous attempts to be rid of tyranny

Youth were sada'at-children of the prophet? Prepared to kill and be killed and they .were inflamed and imbued in their very blood and bones with the spirit of rebellion

Imam Sadiq used to encourage the commemoration of the ۱۰th of Moharram (Ashora), which was the day of martyrdom of his great grandfather Imam Hussain and his followers on the plain of Karbala. To the Imam this ceremony signified the .reenactment and revival of the mission of Hussain

Poets and orators were urged to recall and recount this passionate episode and were .well rewarded by the Imam for their efforts

What all this served to do was to create a generally awakening of feeling against .tyrants and tyranny, a spirit that blew over in waves across society

t:۵

:JURISPRUDENCE

Caliphs both of the Bani Ummayud and Bani Abbacies dispensation had long endeavored to train and build around them a coterie of jurisprudence who would be partial to them and give endorse and promote whatever they proposed to do and .shield their actions in plans perpetuated by them whatever their nature

In short this jurisprudence were expected to back religiously all the deeds and actions .of the Caliphs and in other words sanction tyranny

This trend was a matter of some anxiety to the Imam and in order to counter it there was only one way out; to train pious, staunch and sincere jurisprudence who were well versed in Islamic law who would stand up to the tyrants and oppose any of their .deeds which ran counter to Islam

.So this would have meant religion not being bartered away for worldly profit

.The Imam chose the best of men, trained them and set them out for good

As a result a group of the most talented jurisprudence emerged from the Imam's school that fanned out throughout the cities and towns of the region, mingled with the people and awakened and educated them on day-to-day issues, as well as in Islamic .legal codes

The presence of these pious scholars among the people led to their being freed from ignorance to a very great extent and to large numbers of them becoming true .Muslims

The knowledge on Islamic codes disseminated by the band of students trained by Imam Sadiq proved to be very efficacious. Many issues dealt with by Sunni theological too were inspired by these movements took a right direction. The decrees (Fatwas) which the Imam issued were circulated among scholars who studied their basis and implications. All in the interest generated in theological matters led to an all round improvement in the knowledge of the common folk and particularly in that of the .learned folk

On questions of Islamic law (jurisprudence) Imam Sadiq was in his time the sole authority. His stature in knowledge was so prominent and he was so highly revered that one the four Imam of the Sunni sect, Abu Haniffa, approached the Imam to become his student.

A good many jurisprudence of those times were mere servants of the court who did not dare to contradict the Caliphs, so that the presence of the Imam's jurisprudence on this scene was like a breath of fresh air and a bulwark standing as an obstacle to the Caliphs.

t:۶

:PRACTICAL MORALITY

Another trend on vogue during Imam Sadiq's time was the rather fanciful neglect of worldly matters and an indifference to worldly affairs by people who came to be .gripped by and absorbed on mysticism of one kind and another

The tendency among such groups was to perversely shun and desert the society of men on favor of an isolated solitude and enjoyment of the limited company of such esoteric groups to which they belonged. This they termed piety and they called .themselves pious

The government secretively supposed such groups, which was politically motivated in doing, so Caliphs fostered these mystics only to show people that they held them in .high regard for their piety

Yet it was only a pose, a sham with no sincerity behind it. These mystics claimed they were descendants of the companions of the Siffeh (the pious ones at the time of the .(prophet

What these mystics so-called forgot was the fact that companions of the Siffeh were .worshippers by night but intrepid and daring fighters during the day

Whether in battle, or in the performance of social duties, it is they who took a greater .part than any of the others

They (the companions of the Siffeh) were always soldiers at the ready for any task .whether it was battle, or a fight in any from in the interest of Islam or Islamic society

It is for this reason that they paid little attention to worldly matters that might preoccupy them inordinately, or divert their attention to their so that their attention to their most essential duties would not suffer neglect. In fact they made the very .greatest of sacrifices in the good of society

So in regard to this matter too the Imam had to consider carefully the issue relations .to Tasawuf, or mysticism, which might be used to mislead others

What the Imam took up as a framework for his view was this: that purity of the self was as necessary as purity of soul, that morality and the need to disseminate and propagate the religion was important but that there should be, too, an eye to eternity and eternal value without, however, and misinterpretation of Islamic instruction Worship which is a pillar of society should not be made an instrument to deceive or .cheat people

The campaign that Imam Sadiq undertook on this front was easy one and was a most .sensitive one but he accomplished it with the greatest prudence

Morality, the Imam said, had to be held high and common people guarded from being .led astray or falling prey to the stratagems of the wicked ones

t:۷

As a result of this high call to piety the mystics too began trying to seek the Imam’s guidance but only in order to claim being among his students and to have close links .with the Imam as others hence they sought Imam Sadiq

t:٨

HEALTH

.Imam Sadiq paid very special attention to matters of health

Islam has several recommendations on this and the Imam following on them urged people to take up outdoor activities such as archery and horse- riding, which were in .vogue at the time

The Imam used to relate the story of how the prophet competed with Asama bin zaid in horse riding (vasayel shia-vol. ۳.p. ۳۲۷/۳۲۸). And he quotes the prophet as saying: "Angels come down to earth at the time of horse racing and watch the proceeding" .((vasayel shia-vol. ۱۳.p.۳۲۷/۳۲۸

According to Ibn Abi Omair the Imam he used to take part in archery and horse-riding (.contests. (Vasayel shia- vol.۱۳ p.۳۲۷۳۲۸

Imam Jafar Sadiq's life was one of a constant and consistent struggle against those who were ignorant and whom he did was to protect Islam and Islamic culture from extraneous influence and trespasses across its boundaries. And such an eventual .career came to an end when the Imam reached the age of sixty-five

He suffered greatly at the hands of the Caliphs who sometimes sent him away to far distant places hoping that his influence may in this way wane, or at other times took away from him the very ordinary comforts of life with intent to make life unbearable .for him

Finally, when he died, it was not a death from natural causes. He was cruelly poisoned .by one Mansoor dawaniqi on the ۲۵th of Shawwal in the ۱۴۸ A.H

He was martyred. And he was buried in the Baqee cemetery situated in the southeastern sector of Medina close to the graves and Imam Hassan, Imam Zainul .Abidin and Imam Muhammad Baqir

Throughout the age's poets, writers and scholars have extolled the high literary and .scientific accomplishments of Imam Jafar Sadiq

We end with an extract from a eulogy from nine other than the famous Islamic :literary scholar and historian Ibn Khaldoon that runs as follows

Miracles narrated of Imam Jafar Sadiq, if the sources are credible, are not beyond“ belief and are acceptable, no matter whether they were performed by Imam Sadiq ”.himself, or by and other members

It is narrated that Imam Sadiq had correctly foretold of future events to those close to him and events to those close to him and events unfolded just as he had predicted ?them. When strange things are attributed to others, why not to them

What they did was never strange in the ordinary sense of that word, since they were .the heirs and blessed repositories of prophet hood

.God has a very special regard for them and they are close to God

.Their knowledge is a gift from the divine

t:۹

They are the members of the household of the prophet (moqaddama ٢٧٧ and ٢٨٠. (Egypt Put Azharia ١٣٤٨ Lunar Hijra

THE END

t:١٠

About center

In the name of Allah

هَلْيَسْتَوِيالَّذِينَيَعْلَمُونَوَالَّذِينَلَايَعْلَمُونَ

?Are those who know equal to those who do not know

al-Zumar: ٩

:Introduction

Ghaemiyeh Computer Research Institute of Isfahan, from ٢٠٠٧, under the authority of Ayatollah Haj SayyedHasanFaqihImami (God blesses his soul), by sincere and daily efforts of university and seminary elites and sophisticated groups began its activities .in religious, cultural and scientific fields

:Manifesto

Ghaemiyeh Computer Research Institute of Isfahan in order to facilitate and accelerate the accessibility of researchers to the books and tools of research, in the field of Islamic science, and regarding the multiplicity and dispersion of active centers in this field

and numerous and inaccessible sources by a mere scientific intention and far from any kind of social, political, tribal and personal prejudices and currents, based on performing a project in the shape of (management of produced and published works from all Shia centers) tries to provide a rich and free collection of books and research papers for the experts, and helpful contents and discussions for the educated generation and all classes of people interested in reading, with various formats in the .cyberspace

:Our Goals are

(propagating the culture and teachings of Thaqalayn (Quran and Ahlulbayt p.b.u.t-

encouraging the populace particularly the youth in investigating the religious issues-

replacing useful contents with useless ones in the cellphones, tablets and computers-

providing services for seminary and university researchers-

spreading culture study in the publich-

paving the way for the publications and authors to digitize their works-

:Policies

acting according to the legal licenses-

relationship with similar centers-

avoiding parallel working-

merely presenting scientific contents-

mentioning the sources-

.It's obvious that all the responsibilities are due to the author

:Other activities of the institute

Publication of books, booklets and other editions-

Holding book reading competitions-

Producing virtual, three dimensional exhibitions, panoramas of religious and tourism- places

.Producing animations, computer games and etc-

Launching the website with this address: www.ghaemiyeh.com-

Fabricatingdramatic and speech works-

Launching the system of answering religious, ethical and doctrinal questions-

Designing systems of accounting, media and mobile, automatic and handy systems,- web kiosks

Holding virtual educational courses for the public-

Holding virtual teacher-training courses-

Producing thousands of research software in three languages (Persian, Arabic and- English) which can be performed in computers, tablets and cellphones and available and downloadable with eight international formats: JAVA, ANDROID, EPUB, CHM, PDF, HTML, CHM, GHB on the website

Also producing four markets named "Ghaemiyeh Book Market" with Android, IOS,- WINDOWS PHONE and WINDOWS editions

:Appreciation

We would appreciate the centers, institutes, publications, authors and all honorable .friends who contributed their help and data to us to reach the holy goal we follow

:Address of the central office
Isfahan, Abdorazaq St, Haj Mohammad JafarAbadei Alley, Shahid Mohammad HasanTavakkoly Alley, Number plate ۱۲۹, first floor
Website: www.ghbook.ir
Email: Info@ghbook.ir
Central office Tel: ۰۳۱۳۴۴۹۰۱۲۵
۰۲۱ ـ Tehran Tel: ۸۸۳۱۸۷۲۲
Commerce and sale: ۰۹۱۳۲۰۰۰۱۰۹
Users' affairs: ۰۹۱۳۲۰۰۰۱۰۹

Introduction of the Center – Ghaemiyeh Digital Library


Center of Computer
Researches
Ghaemiyeh
Isfahan
WWW
For Getting Other Professional Libraries,
refer to the Center Address Please:
www.Ghaemiyeh.com
www.Ghaemiyeh.net
www.Ghaemiyeh.org
www.Ghaemiyeh.ir
For Order, Connect us:
0913 2000 109